

BLUE GRASS BLADE

TURNING A "NEW LEAF"

Turning a new leaf on new year day was an old idea when I was young, and I have lately gone into my 67th year.

I suppose so many old men have started to do better on the first day of January that it has failed, that it is actually distasteful to them to see any mention of the coming new year.

For a number of years—25 perhaps—I have, in anticipation of the approaching new year day, studiously avoided making any resolution to try to better myself. I have, however, at the end of the month of January and the way I feel about it now, as I write this piece on the night of the 30th of December.

The only time to try to better myself is better is now, whatever time that may be.

My own experience is that I am not making much, if any, progress, but it is at least a pleasure to me to try to improve, and it is a pleasure to me to try to get others to be good if I can help them.

If I could take my choice of all the distinctions that men and women can have, it would be that of a good man but a minor regard to the best man in the world who has the most to offer.

There are people of mild, sweet tempers and manners who attract the admiration of people very much more than those who are fierce, bold, plaid, and boisterous; more that makes for the happiness of human and animals.

To me one of the most pleasant classes of society is rich people who have nothing to do but live nobly, and those who are poor but accomodate themselves to the happiness of their man and animals, and those who are hardy, if at all, happier than those who have started with fortunes unconsidered them.

The greatest happiness in life is to be happy and you can only be happy by trying to make others happy.

WHY THE BLADE IS HARDLY SELF-SUSTAINING.

Some time friends of the Blade have reproved me for not paying more attention to the business part of the paper, and especially to the Lexington friend to the Blade has repeatedly asked me "Why don't you get advertising for the Blade?"

It is true that the eighteen years that the Blade has been published, I have taken comparatively no pains to make the paper pay its way, or even to get a profit out of it in the beginning.

This paper was started with the expectation that it would not extend its boundaries beyond the boundaries of the small Bluegrass Region of Kentucky and hence its name.

I had been employed by other news

papers, and more loudly, with much greater going on around us, than ever before.

The question is, "Does it depend upon the paper?" I have always regarded as an especially happy double entendre though health perfect he does seem happy, but health does seem happiness, and I have known many invalids who seemed to be happy, and who certainly did make others happy.

When the question is answered from the moral view point I would say, "It depends upon the paper," but in the sense that an absolutely good man or woman, who can imagine such, would be absolutely happy, for nothing is absolute but the infinite, and the highest approach to happiness can only be attained by the highest attainable goodness.

It is really hard, practically, to see that is true—frequently hard, sometimes almost impossible, to make others happy, and to make yourself happy, but just how far we should deny ourselves comforts to make others happy I believe can only be determined by the test of truth by using our best judgment as each individual case presents itself.

I am quite sure that wealth does not necessarily make people happy, and that it can only do this when used as a means of making others happy, and I am satisfied that poverty does not necessarily make people unhappy, but on the other hand, I do not think that poverty makes anybody happy, or the riches, necessarily, makes them unhappy.

I believe that a great deal of the unhappiness of poor people results from the envy of rich people who are as bad as they are.

I believe that a great deal of happiness and usefulness are now being destroyed by these organizations to reform society, when happiness must be an individual matter.

And yet, in spite of this, my own opinion, I am a member of the National Association of Reformed People, I believe that it is an organized effort to better the human race.

In the same way, while we have just seen that the possession of millions of dollars probably gives its owner more trouble than happiness and that Rockefeller and Hunt are not happy, we have seen that many poor people, I suppose if some body would offer me millions of dollars to fight, I would take it, know that I could not sleep at all, while ordinarily I sleep soundly all night without owning a dollar.

The result of the thing is that we all talk one way and act another way when the test comes.

What we can do then is to make philosophy pay, and when we possibly can, and then live up to it as nearly as we possibly can.

I think there is nothing any more

morally abominable than that the great and only true purpose of life is to be happy, and I think it is beyond doubt that this is the case, and that a future life is not only not a fact but is not a thing to be desired.

I think the "longing after immortality" is not a desire to rest, nor a desire to be quiet, but that the idea of eternal and absolute rest is the rest of the people, and, of course, that means the end of all human endeavor.

So that what we should do must all be done with reference to this life, because the common mistake that we make in our efforts to better the world is supposing that we can only do good by doing some great thing that affects society and the world generally.

This is the common mistake in the few instances where people can do this, either by their money or genius or labor, and all such persons should exercise their talents for the public good.

But the great secret of doing good is to do right now, to the first human or animal that you meet, some good, and this, by making one small act, and by making yourself happy, and the persons that can most thus benefit will, of course, be those in your own family, including your servants, when you have such.

There are thousands of wives and children who would be happy if not cost anything than rich "hollow day" presents that are given them, and there are thousands of husbands who would rather give their wives a disposition to magnify the virtues and misify the faults of the husband than to see their wives the ideal and type of society.

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not time to attend to the advertising part of the paper. So I made the paper larger, and increased the reading matter in it, and increased the price date, and will probably still increase it. I make this explanation to show Blinde readers that it is not hard man to do well, but that the idea of eternal and absolute rest is the rest of the people, and, of course, that means the end of all human endeavor.

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and the most common mistake that we make in our efforts to better the world is to see that a life is not only not a fact but is not a thing to be desired.

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All of this is suggested to me by reading in "Wilshire's Magazine" (Subscription price 74, February 1903, the following:

"This magazine depends for its success upon advertising patronage. The success of the magazine does not pay for the white paper."

Accordingly about half of his magazine is filled with advertisements. I have a copy of the magazine and the Blinde, with its present size, with advertisements, and what I am writing here is not nearly so much to solicit your patronage as to explain why the Blinde, and indeed papers, generally, are not self-supporting.

The very first page in that issue of the Blinde's paper is a picture of a graving, wheel ready, they are so helpless, and the following page is a picture of a graving, wheel ready, which is printed "Rev. T. R. Huntington Bishop New York."

A little further on is a picture of a duet in spectacles and straight breast-plate, and below is printed "Rev. A. Byron Bishop" and the usual name given.

But what I started out to say is, I would love to fit about two columns of the Blinde with business advertisements at \$10 an inch a year.

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Many of you are willing to give \$10 to the Blinde in a year, and, if you do, send to me that a \$10 "ad" in the Blinde would pay for itself and help the Blinde.

Some of you try it and let us know how it goes.

Col. W. T. Atkinson the jeweler has, for years, been advertising in this paper, and has paid for it handsomely, as have, and I am sure, many others.

Try it some of the others of you and report to me from time to time whether it pays, and stop it if it doesn't—payable quarterly in advance.

COL BRICKLINDRIDGE'S SINGER CHRISTMAS EDITORIAL

C. P. Bricklindridge is the editor of the Morning Herald, Lexington, and his son is the manager.

Some of the 15 issues of the paper for December, have marked in it a special heading "How Santa Claus Was Reinstated."

The sender has written on the margin of the editor's some language that I do not consider complimentary, and I am sure he would like to receive an answer to his letter.

Col. Bricklindridge is an intensely religious man, brought up after the strictest rules of John Calvin, and is the new editor of the Morning Herald.

He is a man of high moral character, and the higher the editor, the more I respect him.

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